

# JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

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REV. EDWIN R. MCGREGOR, A.M., EDITOR.

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נחמו נחמו עמי יאמר אלהיכם: Is. xl. 1.

ἡ σωτηρία ἐκ τοῦ Ἰησοῦ ἐστίν. JOHN IV. 22.

Through your mercy they also may obtain mercy. Rom. xi. 22.

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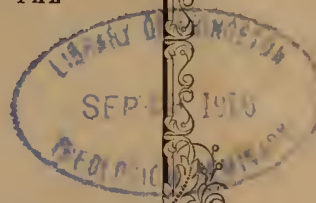
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1850.



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## THE JEWISH CHRONICLE.

THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, together with the discussion of prophecy, bearing on their history and prospects. In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New-York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance*.

**Bound Volumes.**—The Third and Fourth Volumes of the Jewish Chronicle may be had, neatly bound in one volume, price \$1 50.

**The Herschell Female Branch Society** will hold their regular meetings on the first Wednesday of the following months—January, April, July, and October—at 3 P. M., at 46 Hubert street, N. Y.

**Form of a Bequest to the Society.**—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New-York, in the year eighteen hundred and twenty, the sum of to be applied to the charitable uses and purposes of said Society, and under its direction.

THE  
JEWISH CHRONICLE.

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JULY, 1850.

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THE JEWISH CHRONICLE.

THIS number opens the seventh volume of the *Jewish Chronicle*. We wish to apprise the public and our friends of the advantages of this journal.

1. It relates to a people on all hands confessed to be the most remarkable and interesting in the world.

2. It contains all the valuable knowledge respecting them, in their civil and religious relations to every nation under heaven.

3. Connected with this is a vast amount of information respecting the various nations on the globe.

4. It gives a monthly account of the operations of Christians for their spiritual and temporal good. This embraces the proceedings of the London Society, the British Society, the Scotch Free Church Society, and the American Society.

5. It contains valuable discussions upon those prophecies which relate to the Jews retrospectively and prospectively.

6. It discusses and explains the principles of interpreting the Scriptures, and forms a guide to the right understanding of them.

7. Besides, it contains miscellaneous articles upon various subjects relating to the Israelites, from some of the ablest pens in our country.

Now when we take into account the facts revealed in the 36th chapter of Ezekiel, and the 11th of Romans, relative to the connection of the Jewish people with the future glory and destiny of Christ's cause, together with the present indications that the time is near when they will become prominent agents in the great work of human redemption, this journal becomes deeply interesting, and the information it contains all-important to the Christian who studies the providences of God in order to know his duty. We respectfully ask our subscribers to reflect upon these assertions and decide whether they are not true, and then, not for our sake, but for the sake of the cause, make an effort to extend our subscription list.



[The following interesting and effective discourse was preached by the Rev. JOHN FORSYTH, D.D., of Princeton College, N. J., during the winter, as one of a series in behalf of the A. S. M. C. Jews. We thought at first of making an abstract from it for our pages, but finding it so complete in all its parts, as not to admit of this without marring its effects, we have concluded to publish it entire, the first division in the July, the second division in the August number. The latter answers most ably the following inquiry : "Has this law been annulled, or is it still binding?"—ED.]

### THE LAW OF JEWISH MISSIONS.

ROM. 1. 16.

LITTLE more than half a century ago, it pleased the Church's Head and King to revive in the hearts of her members that missionary spirit which, for many ages, had been dormant, if not dead. The holy fire of love to Christ, and of sympathy for souls perishing in guilt, which at first seemed to have been kindled in the hearts of a select few, spread with almost the rapidity of a conflagration. The long forgotten command of the Redeemer—*preach the gospel to every creature*—put on the air, and came home to the heart of the Church with all the force of a "new commandment." Aroused from the slumber of ages, the Church prepared herself to obey the call of her Lord. The work to which she felt herself summoned was great, transcendently great, yet it appeared as simple as it was sublime. The one grand object on which her energies should be concentrated, was just this : to preach the Gospel to every creature—to proclaim in every tongue, in every land, to every human being, the one life-giving truth of redemption through the blood of Jesus ; and to do it with the certain faith that it would prove to be the wisdom of God and the power of God unto salvation. And to accomplish this, she was to use one simple instrumentality, the preacher,—a means feeble in itself, but mighty through God.

Now all this is very simple. There is just one field, the world,—one instrument to be used in its cultivation, the gospel—the good news which are unto all people.

Yet in prosecuting the missionary enterprise, the Church soon found it needful to adopt a principle of action somewhat like that of which political economy makes so great account—the division of labor. While the vast and barren waste which the Church is called to cultivate and convert into a garden of God, blooming with the perennial beauties and bearing the precious fruits of holiness, has certain common features, it also is cut up into various and strongly marked divisions. There is the Pagan field, the Mahometan field, the Popish field, the Jewish field, the Home field. In using these terms, I am using in fact the very nomenclature to which the revived mission spirit of modern times has given birth. Each of these fields, as experience shows, has its specific difficulties, and demands for its efficient culture the use of specific means and methods. This subdivision—for which we can plead apostolic precedent, in the appointment of Peter as the apostle of the circumcision and Paul of the Gentiles—has not been made simply for the sake of convenience ; it is a matter of necessity. For while all the classes just named are equally "alienated from the life of God," and equally "led captive by Satan at his will," the citadels in which the Pagan, the Papist, the Mahometan, the Jew is respectively intrenched, differ widely in their structure and their strength. Accordingly, special missions have been instituted, a complete enumeration of which would be tedious ; and experience declares what

common sense dictates, that those who are to labor in any one of these spheres of missionary exertion should possess special talents and undergo a special training.

On this ground we might urge the claims of Israel to the earnest attention of the Church, and not only justify the propriety of such an organization as the Society on whose behalf I plead, but go further, and insist upon it as a necessary means of carrying into effect our Lord's last command—"to make disciples of all nations." Even this is not all. We not only may, but must take higher ground. My aim in this discourse shall be to indicate the Scriptural *Law of Jewish Missions*,—a law which the Church long permitted to fall into desuetude; but which is still binding, and whose obligatory force, blessed be God! the consciences of his people are beginning again to recognise. In prosecuting the inquiry we shall try to find—

I. *The Law of Apostolic times*—the rule by which the Church acted during the period when she was pre-eminently aggressive and missionary. Whatever difference of opinion exists as to the meaning of those parts of the prophecies of the Old Testament which relate to the future pre-eminence and glory of Israel, there can be but one way of interpreting the class of passages in the New Testament to which the text belongs. They establish the fact that to the Jew belonged a certain kind of pre-eminence. "What advantage hath the Jew, and what profit is in circumcision? Much, *every way*," says Paul, Rom. iii. 1. "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness." Rom. xi. 12-31.

In what this pre-eminence consists, I shall presently inquire; but in the meanwhile it is important to notice that in certain respects there is, as Paul declares, "no difference between the Jew and the Greek; for the same Lord over all, is rich unto all who call upon Him."—"All have sinned and come short of the glory of God."—"What things the law saith it saith to them who are under the law, that every mouth may be stopped, and all the world become guilty before God." All are guilty, all condemned, all are alike dependent upon Sovereign mercy; all are saved (if ever) in the same way, by a simple faith in the perfect righteousness and the atoning death of the Son of God; all alike need to be born again of water and the Spirit, for if any man, Jew or Gentile, be in Christ, he is a new creature; and in Christ there is neither Jew nor Greek, Barbarian, &c., but all have "one Lord, one faith, one baptism, one God and Father of all." In a word, morally considered, all stand upon precisely the same level. And hence, whatever superiority belongs to the Jew, it is neither based upon nor does it imply any moral worth in him above others.

Yet the Jew held a high vantage-ground above that of the Gentile—a vantage-ground of splendid privilege: "to whom pertained the adoption and the glory and the covenants—the giving of the law and the service of God and the promises—whose are the fathers, and of whom as concerning the flesh Christ came." By his blind unbelief, his contemptuous rejection of the claims of Jesus of Nazareth to be the long promised and expected Messiah, by his slaying with wicked hands the Prince of Life, who had proved himself to be such by mighty signs and wonders, the cup of national guilt was filled up, the national privileges were forfeited, and a sentence of exclusion from the land of their fathers and from the great family of nations pronounced, which might justly have been eternal.

But notwithstanding this crowning act of Jewish wickedness—the rejection of Messiah, and the consequent outpouring of God's wrath upon the city and the people that was called by his name—an express injunction is laid upon his apostles by the risen Saviour to commence their mission in the very city where the hellish cry had been made, "Crucify

Him, crucify Him." "Thus it is written, thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, *beginning at Jerusalem*." Such was the express command of the Lord Jesus; and in what sense the apostles understood it is abundantly evident from their subsequent conduct. It is quite plain that they did not look upon it as simply pointing out the place where they should begin their mission, but as laying down a law by which their proceedings as heralds of the cross must be regulated. Accordingly we find that for a considerable period their efforts were limited to their own countrymen. Even after the discovery which the church of Jerusalem was for a while so unwilling to receive—that unto the Gentiles had God also granted repentance unto life, and after the consecration of Peter and Paul to their respective divisions of the vast field of effort, we have decisive evidence in the New Testament that this was the recognised law. Paul, though the apostle of the Gentiles, invariably followed it. In all the principal cities of the Roman Empire, and especially in the provinces on the shores of the Mediterranean, Jews were settled in considerable numbers. Wherever Paul went preaching the gospel, in the wide circuit from Jerusalem round about unto Illyricum, "*his manner was*" to enter the synagogue first. For example, during the missionary tour on which Paul and Barnabas were sent by the church of Antioch, Acts xiii. 1--5, "being sent forth by the Holy Ghost, sailed to Cyprus; and when they were at Salamis they preached the word of God in the synagogues of the Jews." At a later period they came to "Antioch in Pisidia, and went into the synagogue," verse 14. Again, "It came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake that a great multitude both of Jews and Greeks believed," xiv. 1. Still later, "they came to Thessalonica, where was a synagogue of the Jews; and Paul, as *his manner was*, went in unto them and three Sabbath days reasoned with them out of the Scriptures," xvii. 1, 2. So too at Berea "they went into the synagogue of the Jews," verse 10; and at Corinth he reasoned in the synagogue and persuaded the Jews and Greeks, xviii. 4. In short—not to multiply examples—wherever he went, he invariably addresses himself to the Jews; and surely, if he who was pre-eminently the apostle of the Gentiles did this, the inference is reasonable that all the other apostles adopted the same rule.

It will not do to say that this was done on the ground of expediency or convenience—that the Jews were sought out, because there was so much common ground between the Synagogue and the Church, because Jew and Christian alike held to the Old Testament Scriptures as the infallible Word of God. This undoubtedly is true, and if the apostles had been left to pursue their own methods, it is altogether probable that they would have adopted of their own accord the very one which we have already indicated. But they were not left to their own option in this matter; they acted as they did because they had the express command of the Lord Jesus to preach the gospel according to this rule. In that memorable sermon of Peter, which forced from the lips of thousands the cry, "What must we do to be saved?" the apostle declared, "Ye are the children of the prophets and of the covenant which God made with our fathers. Unto you first, God, having raised up his Son Jesus Christ, sent him to bless you," iii. 26. "It was necessary," said Paul to the Jews of Antioch, who, filled with envy on account of the immense excitement produced in the city by the preaching of the gospel, contradicted and blasphemed the preachers of it—"It was necessary that the Word of God should first have been spoken unto you; but seeing that ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles," xii. 46. These statements give great significance to the act



of Paul at Corinth, who, when the Jews of that city "opposed and blasphemed, shook his raiment and said, Your blood be on your own heads : from henceforth, lo ! I turn to the Gentiles," xviii. 6. And these various passages of apostolic history fix beyond all reasonable doubt the meaning of the text, "*to the Jew first, and also to the Greek ;*" and prove that the former has an especial claim upon the missionary sympathies and efforts of the Church of God.

Such then was one of the laws imposed upon the primitive Church by her Divine Head, to govern her aggressive action,—a law which revealed to her the order in which she was to subdue the nations to the obedience of the faith. Nor was this a mere arbitrary enactment, but, like all the laws of God, was based upon reasons wise and good.

1. A signal proof was thus given of the abounding and omnipotent grace of God, and of the infinite efficacy of that method of salvation which He had been pleased to reveal in the gospel. Paul, who had, as we are told by Luke, consented to the murder of the protomartyr Stephen, and on many other occasions, as he himself says, "was exceeding mad against this way," being "a blasphemer, a persecutor and injurious," many years after his conversion, comments upon it in these remarkable terms : "Howbeit for this end I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, to be a pattern to them who should hereafter believe." 1 Tim. i. 16. What was true of Paul, was equally true of his nation—his brethren according to the flesh ; in them, in God's treatment of them, we behold a pattern of his long-suffering mercy of far more magnificent proportions, looming up so largely as to command the attention of the world. When we survey the history of the Hebrew people, and see how its every page almost is stained by crimes of the blackest dye—when we consider their condition at the time of Messiah's advent, and above all the dreadful sin which filled up the measure of their iniquity, it should not surprise us if one element of that wrath which came upon them to the uttermost had consisted in their entire exclusion from the blessings of the new and better dispensation. *Not to exclude* them had been a wonderful instance of divine grace ; to have put them on precisely the same level with all others, a still more amazing example of mercy ; but to go beyond even this, to charge the heralds of the gospel that they must "begin in Jerusalem" their blessed work of preaching repentance and the remission of sins, to send them forth with this special word for Israel, "Unto you first, God, having raised up his Son Jesus Christ, sent him to bless you,"—what is this but reiterating, in tones loud as the sound of many waters and of mighty thunderings, those life-giving words, "The Lord, the Lord God, merciful and gracious;"—"There is forgiveness with thee that thou mayest be feared;"—"Let Israel hope in the Lord, for with the Lord there is mercy, and with him there is plenteous redemption." In a word, if sinners like those of Jerusalem, so perversely blind as not to see evidences of divinity even in such miracles as the healing of the sick and the raising of the dead, so intensely wicked as to crucify their own Messiah and the Prince of Life, are not only within the reach of mercy, but the very first to whom the full, free, earnest offer of it is made, who may despair of pardon sought in the name of Jesus ! If the blood of Christ can purge such guilt, surely it can cleanse from all sin ; if in the hand of the Spirit of Holiness the preaching of the cross is effectual to change such hearts, and to make of such men new creatures, it surely must be able, if attended by the demonstration of the same Spirit, to raise the most degraded and sanctify the most unholy. And thus the chief of sinners may derive from this fact a hope of salvation, and the Church of God encouragement to cultivate the most barren and forbidding soil, in the sure faith that in due time she shall reap a glorious harvest if she faints not.

2. God thus gave an impressive proof of the unchanging faithfulness of his promises—that He is not a man that He should lie, or the son of man that He should repent. Long before He had said to backsliding Israel, “I am the Lord, I change not, therefore ye sons of Jacob are not consumed;” “My ways are not as your ways.” And when Peter was commissioned to declare, “Ye are the children of the prophets and of the covenant which God made with your fathers,” he gave a most affecting proof that Jehovah is a covenant-keeping God—that he will not, cannot alter the thing that has gone out of his mouth. In his epistle to the Romans, Paul, in urging the claims of the Jew on the spiritual sympathies of the Gentile, brings out and enlarges upon the same truth: “Enemies for your sake, they are still beloved for the fathers”—“the gifts and calling of God are without repentance.” “I would not have you ignorant of this mystery, that blindness in part is happened unto Israel until the fulness of the Gentiles be come in; for this is my covenant,” xi. 25, 26. The truth so wonderfully illustrated and confirmed by the Lords dealing with his ancient people in the particular now under consideration, is one most intimately connected with the life and joy of the individual believer as well as of the Church at large. “He abideth faithful, though we be unfaithful. He cannot deny himself.” No doubt this is clearly enough revealed in his Word; we read the statement, so full of grace, with joy, but it comes home to our hearts with a special impressiveness when, as in this case, we see our God keeping covenant and mercy in circumstances in which we might have looked only for the outpouring of his wrathful indignation. Here then is a proof that our covenant God is immutable, faithful, deeply interesting because the truth confirmed is itself unspeakably precious to all saints, to the collective Church during all generations.

3. By acting according to this law, great facilities were afforded for the work of Church extension. As in Judea, so among the Jews scattered abroad, there were no doubt some waiting for the consolation of Israel. Wherever they established themselves in sufficient numbers, a synagogue was erected—the original pattern of the Christian congregation. Between the Jew and the Christian there was a great deal of common ground: both held the Old Testament Scriptures to be the Word of God; both owned the divine origin of the law of Moses; both, in one sense, believed in a Messiah. Accordingly, when the Christian preacher came to a Gentile city containing a Jewish synagogue, he found at once an open door of access both to Jews and Greeks; and when the gospel which he preached was attended by the Holy Ghost sent down from heaven, he found among the Jewish converts men already prepared by their intellectual training and experimental knowledge of divine truth to the oversight of the infant church, or to carry on the missionary work in the places where they lived. Such was the law of Jewish missions in the primitive Church,—not the mere rule of conscience or expediency but the law, “To the Jew first, and also to the Greek.”

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THE JEWS.—The subjoined is the estimate of the Jews all over the world:—In the Austrian States there are said to be 700,000, in Russia 200,000, in France 84,000, in England 30,000, in the Netherlands 50,000—of whom 30,000 are settled at Amsterdam,—in Turkey 800,000, in Arabia 200,000, in Africa 600,000, in the United States 50,000, in Persia, China and India, 600,000—exclusive, according to general opinion, of the ten tribes.—*Isaac da Costa.*

## COMMUNICATION FROM A CHRISTIAN JEWESS.

NUMBERS XXIV. 9 : "Blessed is he that blesseth thee, and cursed is he that curseth thee."

THESE are the words of the Lord, who appeared unto Balaam, while following the messages of Balak to go and curse Israel; but, poor, miserable, weak mortal, well might he exclaim, "How shall I curse, whom God hath not cursed; or how shall I defy, whom the Lord hath not defied?" Desolation, idolatry, and misery, in those countries, nations, and kingdoms who have persecuted outcast but beloved Israel, prove to us how vain and fruitless it is to go against the command of the Most High: "He hath blessed, and we dare not reverse it." Yes, my beloved friends, the *Star* did come out of Jacob, and the sceptre did rise out of Israel, and freedom, glorious freedom from sin is only attainable in taking up our cross and following *Him* who "In the beginning was the Word, and the Word was with God, and the Word was God." *He* came in the world, was born of a Jewish mother, lived as a Jew, and the memorials of his dying love were given to Jews. "He came unto his own, and his own received him not." Oh! the power of redeeming love. It is in vain, my Jewish friends, for you to resist it. Balaam tried three times, but at last was conquered, and exclaimed, "I shall behold him, but not nigh; I shall see him, but not now," &c. In love is a God of love leading his still beloved people to approach Him in the manner he has been pleased to manifest Himself. "I am the Way, the Truth, and the Life," says the Saviour of the world; and if we turn away from this Light, we are lost in darkness—grasping at shadows—and losing that rest and peace to be found only at the foot of the ever precious and glorious cross. A beautiful idea just presents itself to my mind, which I have read somewhere: "As speech defines thought, so does the incarnate Saviour, the invisible God." Another idea illustrated by Dr. Watts: "The sun in the natural world," he observes, "is a bright emblem of divinity, or the Godhead; for it is the spring of all light, and heat, and life to the creation." Now if we should suppose this vast globe of fire, which we call the sun, to be inclosed in a huge hollow sphere of crystal, which should attemper its rays like a transparent veil, and give milder and gentler influences to the burning beams of it, and yet transmit every desirable or useful portion of light or heat; this would be a happy emblem of the man Christ Jesus, "in whom dwells all the fullness of the Godhead bodily." It is the Lamb of God, who, in a mild and gracious manner, conveys the blessings originally derived from God, his Father, to all the saints. We partake of them in our measures, in this lower world, among his churches here on earth: but it is with a nobler influence, and in a more sublime degree, the blessings of paradise are diffused through all the mansions of glory, by this illustrious medium of conveyance, "Jesus the Son of God."

Why then, my brethren, do ye reject being reconciled to God, when in his mercy and love he has created means of reconciliation? In Christ, and by Him alone, are we reconciled. But we are not to regard the death of Christ as a mere passive means of salvation, but an infinitely active one.

He says, "As the Father hath life in himself, so hath he given to the Son to have life in himself." Unfortunately the great bulk of the Christian world, who bear the title in name only, are walking daily in the broad road of fashion and revelry. But "salvation is of the Jews," and only in the way God has appointed from the beginning: "The seed of the woman shall bruise the serpent's head." Blessed be God for this glorious deliverance. May the time soon come when all the Israel of God shall say with contrite and humble hearts, "His blood be on us and our children." Then shall all nations be united in the love of the Redeemer, and there shall be one fold, under one Shepherd, Jesus Christ. H. K. B.

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*For the Jewish Chronicle.*

### PROVIDENTIAL CONVERSION OF A YOUNG JEWESS.

THE touching recital contained in the following extract from a letter addressed to a clergyman in a neighboring State, must be more powerful to quicken the sympathies of Christians than any labored arguments we might employ. The letter, it will be seen, is of very recent date, as is also the incident which it narrates. We forbear indulging the many reflections suggested by the story, as thrilling as it is true, leaving it to plead the cause of Israel with its simple eloquence; only asking if the daughters of Judah are to be left to find in the streets that Word of Truth whose blessings we so bountifully enjoy?

*Extract of a Letter from an Episcopal Clergyman Travelling in Europe.*

LOBENSTEIN, April, 1850.

MY DEAR S—:—There is a vast number of Jews in this place, more than I have seen in any of the unimportant cities of Germany where commerce held but little sway. Nor has my intercourse in this place with the children of the chosen race been without incidents; one of which had made a lasting impression upon my mind, and indeed has affected our whole party. A Jewish maiden of the most extraordinary beauty had, ever since our arrival in this place, attached herself to my sisters—doing everything for us unasked, and constantly rendering services which money has hitherto been unable to purchase. There was something almost mysterious in her manner. My sister's curiosity was awakened, and her husband's suspicions, who, you know, is no great friend to the Hebrew race. I was destined, however, to unravel the mystery: for, the evening before last, as I entered my room, I heard light steps behind me, and before I had bolted the door the voice of the Jewess was pleading admittance; and before I could ask the cause of this singular visit, she had entered my room, and though her pale lips trembled, and her beautiful eyes were dimmed with tears, there was startling energy in her voice. "Tell me," she exclaimed, "what does this mean—is it true—who *was* Jesus Christ?" And she pointed to the beautiful saying, "I am not come but to the lost sheep of Israel," upon the page of a German New Testament. "Tell



me," she continued, "tell me quickly—they have said you were a preacher of His doctrine—*who—where* is that Jesus, whose words have been my study, whose teachings my admiration, until I have been ready to die for such a faith—if that is the belief of Christians—that Jesus their leader!" I took her trembling hand. I told her of Him, "of whom Moses and the Prophets wrote." I tried to show her the Lamb of God as the fulfilment of Jewish types and prophecy. I talked to her of the incarnation, passion, and death of the Redeemer, until the morning dawned. Day was upon us; still she was a listener, breathless with anxiety, drinking in every word as though life were to ebb when the preacher ceased. But as the sun began to dispel the mountain mist, and the noise around us told us it was time to part, she bowed before me, and in the words she had so lately learned, she said gently, "Why may not I be baptized?" I called in my sister, to whom I briefly told the events of the night, and in the presence of Heaven invoked eternal blessings on that young head. I poured upon her the "laver of regeneration," and signed that uplifted brow with the sign of that cross which has been a stumbling-block to her nation.

I have never seen her since; she left us and returned no more. My inquiries have all been useless, and God only knows what has been her fate. Most probably she has been sacrificed by her own kindred, for that I am told is a common procedure among the Jews of this place, toward any of their race who profess Christianity.

The Testament had come accidentally—nay, providentially in her hands; she having found it in the street, entirely ignorant of its being the Christian's code, she studied it and became fascinated and finally converted by its purity of doctrine.

If my future search for her should be successful, I will speak of her again, or, it may be, record a melancholy fate, which, faith can believe, will purchase for that beautiful girl the martyr's crown.

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#### REMARKABLE CONVERSION OF A JEW.

A poor student of the University at Leipsic, having occasion to undertake a journey to his distant friends, was in want of money for that purpose. He therefore was induced to go to a Jew, to pawn his Hebrew Bible and Greek Testament. The latter contained the Greek and German text, in opposite columns. The Jew, who was a learned man, little as he valued this book, was, however, prevailed upon to give the student half a rix dollar for it. During the absence of the student, he undertook to read it through, with a view to confirm his mind in enmity against Jesus, to ridicule his person in the synagogue, and to be the better prepared to testify his zeal for the Jewish faith. His wife and children were not permitted to see the book; he was determined to read alone, as a sworn enemy of Jesus, and to discover the falsehood of the Christian religion in all its parts. As the student was absent for about seven weeks, the Jew had sufficient leisure to perform his task. As he proceeded to read, his surprise increased, and a sacred awe prevailed him. In reading some impressive passages, he could scarcely refrain from exclaiming, "O that Jesus were my Saviour!" Having completed the reading, he

was astonished at himself, and exceedingly perplexed that in spite of his earnest desire to find fuel in the New Testament for the increase of his burning enmity against Jesus, he had discovered nothing deserving of hatred, but on the contrary much that was great, sublime, and heavenly. At length he charged himself with silly simplicity and blind folly, and resolved to open the book no more. In this resolution he persisted some days. But the consolatory and heavenly instructions he had read, and which had left an indelible impression upon his mind, and the glorious prospect of life eternal which had opened before him, did not suffer him to rest either day or night; and he resolved to read the New Testament a second time, fully determined to be more careful in ascertaining that Jesus and his apostles had justly deserved the hatred of all Jews in all ages.

Again, however, he was unable to discover anything that was absurd, or which bore the stamp of falsehood; but much wisdom, inexpressible comfort for an afflicted mind, and a hope of immortality, which seemed to rescue him from that dreadful anxiety with which the thoughts of futurity had often filled him. Still he could not divest himself of his prejudices, but read the New Testament the third time, with the following resolution: "If I discover nothing the third time, why Jesus and his apostles, and their doctrine, should be hated by the Jews, I will become a Christian; but if my wish in first opening the book is now gratified, I will for ever detest the Christian religion."

During the third reading of the history of Jesus, his doctrines and promises, he could not refrain from tears; his soul was affected in a manner which no pen can describe. Now he was quite overcome; the love of the most holy and the most lovely filled his very soul. Being fully determined to become a Christian, he went without delay and made his desire known to a Christian minister. The student returned from his journey and brought the borrowed money, with interest, to redeem his two books. The Jew asked him if he would sell the Testament. The student was unwilling to part with it, but after some persuasion, yielded.

"What do you demand for it?" asked the Jew. "A rix dollar will satisfy me," was the reply. The Jew opened a chest, and laid down one hundred louis-d'ors. "Take that," said he, "and gladly will I pay more if you desire it. And if at any time I can be of use to you, only apply to me, and I will be your friend to the utmost of my power." The student was surprised, and supposed that the Jew made sport of him. But the latter related to him what change of mind had been wrought in him by reading the New Testament, upbraided him with setting so little value on that precious book, and said, "Never will I part with this book; and you will oblige me by accepting the money." From that time he became a sincere Christian.—*Jewish Advocate*.

THE JEWS OF PIEDMONT.—A correspondent writes from Piedmont, under date March 8th: "You can hardly imagine the miraculous change which the social and political condition of the Jews has lately undergone. We enjoy true liberty; we are on a perfect equality with our Christian neighbors, with this difference only, that our Rabbies are not paid their salaries by the State. Fortunately, however, our pastors can be paid by their own co-religionists, they having a budget of their own, and unite all their interests in the cause of religion. At present the Jews of Piedmont do not occupy many public offices, because there are not many of us capable of filling them; but we have one Jew in the Chamber of Deputies, and a great number in the Municipal Council."—(*London*) *Jewish Chron.*

## LORD'S AXIOMS.

"No passage is figurative unless it have a figure in it."

THE principles of plain language are now well known. Every school-master is capable of making a grammar. But still in the Occidental mind much obscurity is found upon a higher order of language than plain, called figurative. We descendants of Europeans are a plain people, and in expressing our thoughts are accustomed to express them in those words which sober and serious minds have agreed properly to belong to them. In the description of a giant we would never think of saying, "He is a son of a god"; or of a large kettle, we would never say, "Put over the fire the kettle of God." We do not appreciate such a mode of conceiving of ideas. With the Oriental, and especially the Jewish mind, it is far otherwise. Their language is full of such expressions. They express their thoughts not commonly in plain, but figurative language. This is a prominent peculiarity of the Scriptures, and when brought to *our* cool and precise conceptions, is not appreciated until we strip off all that does not properly belong to the idea, and *it* be presented in the most simple language. To be able to ascertain what of the Scriptures is figurative, and how to interpret a figure, is one of the highest qualifications in an interpreter of the Divine Oracles. In reality the figurative language of the Scriptures is about the only obstacle to their ready and correct understanding, for if they were written in the style of a Child's Reader, "a fool would not err therein." What is figurative language? E. g.: A European, in describing the swift motion of a ship on the water, would simply say, "The ship sails swiftly." This is plain language, because it is just such language as men have agreed to use to describe the motion of a ship. But a Jew would say of the ship, "She flies like a bird," "She rides fleetly on the crested wave." This is figurative. Its peculiarity is simply this: The language which men have agreed to use to describe the motion of a bird through the air, is here used to describe the motion of a ship.

Figurative language may be defined: *Language borrowed from an object, or idea to which it belongs, in order to describe an object or express an idea to which it does not belong.* Its peculiarities are: 1st. It is not true; it is not true that a ship flies any more than that a bird sails. 2d. It is language that belongs to an object well known, used to describe an object not so well known. 3d. There is a resemblance between the object which is to be described, in some of its qualities and circumstances, and the object from which the language is borrowed. This resemblance is the foundation of the use of the figurative language. 4th. What is called figurative language is always plain language, when used to describe the object to which it belongs; hence there is no such thing as figurative language, only when, according to the definition, it is used to describe an object or express an idea to which it does not conventionally belong. And hence we have the following infallible rule to determine when language is used figuratively:—

When an object is described, or an idea expressed, in language which



is possible, true, and appropriate, it is plain language. When an object is described or an idea expressed in language which is not possible, not true, and not appropriate, it is figurative. Now the object of using figurative language is to make some circumstances or quality of the object or idea more obvious, more vivid or pleasing to the mind.

We now proceed to apply Mr. David N. Lord's first axiom: "No passage is figurative unless it have a figure in it."—"And God made two great lights: the greater light to rule the day." There is no borrowed language in this description except the word *rule*. It is plain and not figurative language. But in describing the same event, the Psalmist lays aside plain, and borrows language from other objects and events, viz., that which properly belongs to a bridegroom coming out of his tent chamber in his wedding garments, to rejoice the hearts of his friends and attendants. Speaking of the firmament, he says: "In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race." Had the Psalmist been describing a bridegroom *merely*, there would have been no figure in the language. But the moment he applies the language belonging to a bridegroom to the sun, it becomes figurative. By this use of language, the sun in its course during the day, and its effect upon the earth, is made to appear to us in a novel, interesting, and striking aspect. We are pleased and instructed.

Again, Jude in his epistle speaks in plain language of certain men of his times, thus: "Ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." This has no figure in it. But soon after he grows warm upon the subject, his mind recurs to objects that they are like, in some respects, and he borrows their language and applies it to them: "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever." This language is figurative. These men were not clouds; but in respect to knowledge of the truth, they were as destitute of it as a floating cloud is of rain, and just as subject to change in their opinions and doctrines as the empty cloud is to be driven about by the wind. They were not raging waves of the sea; but in their intercourse with men, were as noisy and as useless as the foaming waves breaking upon the shore. They were not wandering stars, flying away from their regular orbit into dark space, never to be heard from again; but in their relation to God they resembled a wandering star, in its relation to its own sun: having left its source of light, it is lost for ever,

Now we will test a passage which is regarded by many as figurative: "Then shall they see the Son of man coming in a cloud with power and great glory. . . . Then shall the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. xxiv. Has this passage a figure in it? Has



it any borrowed language? If so, from what object is it borrowed? In its application to the persons and objects here described, is it not what men have agreed to use? It is possible and proper for the Son of man to come to earth in a cloud. When he ascended, a cloud received him out of sight; so may a cloud open and reveal him again. It is possible for men to see him when he does come, for as he ascended, so will he descend in his human form. It is possible and true that all the tribes of the earth may mourn when they see him, on account of their sinfulness. This language is all applicable to the objects which are described or spoken of. Not a word of it is borrowed from any other object. It has no figure in it, and therefore is not figurative.

It is in this way that we must proceed in our interpretation of Scripture, to discriminate between plain and figurative language, ever keeping in mind that "no passage is figurative unless it have a figure in it."

### THE CANTICLES.

A POEM DESCRIPTIVE OF KING SOLOMON'S MARRIAGE FESTIVALS, WHICH, ACCORDING TO ANCIENT AND ORIENTAL CUSTOM, WERE CONTINUED DURING SIX DAYS.

AS ARRANGED BY MR. CHARLES TAYLOR.

It is spring-time. The scene is laid in Judea. The Bride has just arrived from Egypt.

*First day, morning. The Bride's parlor, and apartments in the Harem.*

PERSONS.—*Bride, Ladies of the Harem, and Queen Mother.*

*Bride.* May he salute me with affectionate salutations.

*Ladies.* Yes! So much are thy love-favors excellences above wine,  
By the exquisite odor of thy perfumes;  
Like perfume widely diffused is thy renown for beauty.  
The virgins' affections are conciliated to thee.

*Bride.* Pray, lead the way.

*Ladies.* Oh no, we follow in thy train.  
We shall be happy and rejoice in thee;  
We shall commemorate thy love-favors more than wine;  
Most consummately shall we love thee.

*Bride.* I am swarthy——

*Ladies.* But attractive——

*Bride.* ——O ye daughters

Of Jerusalem, as the tents of Kedar.

*Ladies.* Attractive as the tent curtains of Solomon.

*Bride.* Do not too accurately scrutinize my swarthiness;  
For indeed the sun hath darted his direct rays upon me.  
The sons of my mother treated me contemptuously;  
They appointed me inspectress of the fruiteries;  
But my fruitery—my own—I have not inspected.  
Tell me, O thou beloved of my heart, where thou feedest thy flock;

Where thou makest it to repose at noon :

For why should I be like a rover

Beside the flocks of thy companions ?

*Ladies.* If indeed thou shouldst not know of thyself,

O most elegant of women,

Trace thou thy way along the tracks of the flock ;

Or feed thou thy kids beside the shepherd's tents.

*Evening. Bride's parlor. Bride and attendants; Bridegroom and his attendants; Ladies of the Harem.*

*Bridegroom.* To a chief in the cavalry of Pharaoh

Have I compared thee, my consort ;

Thy cheeks are so elegantly decorated with bands of pearls,

Thy neck is so resplendent with collets of gems.

*Bridegroom's companions.* We will make for thee golden bands,  
With spotted edges of silver.

*Bride (aside).* While the king is surrounded by his circle,  
My spikenard diffuses delightful fragrance.

A scent bag of balsam is my love to me ;

In my bosom he shall constantly rest.

A cluster of al-Henna is my beloved to me,

From the plantation of en-Gedi.

*Bridegroom.* Behold, thou art elegant in thy taste, my consort—  
Behold, thou art elegant ; thine eyes are doves.

*Bride.* Behold, thou art magnificent, my associate friend.

How delightful, how exquisitely green is our carpet covering !

The beams of thy palaces are cedars ;

Their ornamental inlayings are firs.

I am a rose of the *mere* field—

A lily of the *mere* valley.

*Bridegroom.* As the lily among thorns,  
So is my consort among the maidens.

*Bride.* As the citron-tree among the wild underwood,  
So is my associate friend among the youths.

*Bride (alone).* When I delight in his deep shadow, and sit down beneath it,  
And his fruit is delicious to my taste ;  
When he introduces me into his house of wine,  
And " Affection " is his banner bright-blazing above me ;  
When he cheers me with refreshing cordials,  
And revives me with fragrant citrons,  
I am so wounded to fainting by affection ;  
When his left arm is under my head,  
And his right arm embraces me,  
I adjure you, O daughters of Jerusalem !  
By the startling antelopes, by the timid deer of the field,  
If ye disturb, if ye discompose this complete affection,  
Till affection herself desire it.

# Missionary Intelligence.

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## MISSION IN NEW-YORK.

REV. MESSRS. BOUTEN AND STEINER.

An interesting state of things exists among many Israelites in New-York. Jehovah is calling their attention to the absurdities of modern Judaism and the beauty of the Christian religion, which is proved to them to be no less than true Judaism, or Judaism as believed and practised by the patriarchs and prophets. A large number of families are under serious apprehension for the eternal safety of their souls. They are convinced that there can be no access to the Judge on the throne of the universe, for he is offended, and now stands in relation to all men as an executioner. A mediator is absolutely necessary. Jesus Christ, according to their law and the prophets, is found to be such a Mediator. Some to the number of three have of late committed their cause to Him, and found peace in believing. M. P. is a most interesting convert. Capable of reading only the Hebrew, he became dissatisfied with the practical workings of Judaism by a thorough investigation of the Old Testament; and when it was explained in the light of the New, he saw that Jesus was indeed the true Messiah and Saviour of the world. He was baptized last May. Another is soon to be baptized. A third as soon as he becomes acquainted with the doctrines and discipline of the church which he proposes to join.

A prayer-meeting of Christian Israelites is now established, held weekly, where are poured forth, from hearts filled with anguish, because reminded of the fact that they are the descendants of the murderers of Christ, and filled with love that infinite grace has interposed to save them from coming wrath, most confident petitions for the outpouring of the Holy Spirit upon the whole nation and upon Christians. We believe that this prayer-meeting will lead to great results. There are about twenty-five Christian Israelites in this city, and when they statedly meet in Christ's name to pray for Israel's redemption, we may look for the rending of the heavens and the descent of the Holy One to vindicate his honor and grace from the skeptical stigmas now cast upon them, not only by Jews, but even by Christians, in their saying that there is no hope for Israel.

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A. S. M. C. JEWS.—Our friends will notice with heartfelt gratitude to God the increased number of conversions and baptisms among the Jews in various parts of the world during the last month. We have the happiness to be able to swell the number through our own efforts, blessed by Jehovah, by five converts. We will bless God and take courage.

OUR MISSIONS.—The A. S. M. C. Jews have in their employment the following missionaries:—Rev. S. Bonhomme, G. D. Bernheim, J. Steiner, H. Bouten, A. Block, Mr. Ruggles—six. Colporteur agents, Rev. R. P. Amsden, A. J. Levy, C. E. Avery. There are two gentlemen well qualified for the field, of whose services we could now avail ourselves if we were assured that we would be sustained by Christians.

If every subscriber would raise us one dollar each among their friends, these men could be sent into the field. Who will contribute for this purpose?

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NOTICE.—The following persons are authorized to receive donations and subscriptions in aid of the A. S. M. C. Jews:—

Missionaries—S. Bonhomme, A. Block, G. D. Bernheim, J. Steiner, Mr. Ruggles. Colporteur Agents—A. J. Levy, R. P. Amsden, C. E. Avery, M. Franklin. Others, Rev. H. B. Streeter, Vt.; Rev. Mr. Austin, Akron, Ohio. Mr. Pliny M. Forward, a lecturer on views of Palestine, &c., is authorized to receive subscriptions to the *Jewish Chronicle*.

The latter gentleman, with his Lectures, we take this occasion to commend to the consideration of Christians, as we have no doubt they will be deeply interested in and profited by his Lectures.

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#### MONTHLY REPORT OF REV. G. D. BERNHEIM.

CHARLESTON, May 7th, 1850.

I CAN thank and praise the God of Israel, that he is continually opening wider the door of usefulness for me; my acquaintance among his chosen people becomes more and more extended every day. A part of the first week of last month I could not obtain much access to my Jewish friends, because many of them had their stores and houses devoutly closed, as they celebrated their פסח, (Pesach,) or Passover, at that time, but many also cared very little about it; such persons, however, cannot be considered Jews, but merely of Jewish descent. Several of the Jews asked me for Hebrew Bibles, saying, that they would be very much pleased to read and study them; would it not, therefore, be an item worthy of attention and consideration to obtain Hebrew Bibles, and grant them to these our benighted brethren, or at least sell them to them at a very low price? This would be a prospect of something better about to dawn, and I think we are justifiable in making use of any proper inducement of success among the Jews, and especially this, to secure their attention to the Scriptures, of which little use is made amongst them. Perhaps some kind friends, or the American Bible Society, would assist us, and grant to poor blinded Jews also the use of the Word of God. I am almost convinced it will do some good. Hebrew tracts are also very desirable, and they have accepted the few I possessed very gratefully, besides those of the German and English languages, which I distribute continually. I had a very interesting conversation with Mrs. —, who stated that it was lamentable to see the condition of the Jews here, for many of them are so irreligious that she would rather see them good Christians than such Jews as they were, and wished that I might succeed. She kindly invited me to pay them a visit, and said she would be glad to see me often. I accepted the invitation, and subsequently called on her. The Jews take a considerable interest in me, and with a feeling



of pride they introduce me as a child of Abraham to their Jewish brethren; for they have not that aversion to me, as they would have, had I been brought up in the Jewish faith and embraced Christianity; I do not therefore come to them in the light of an apostate. I was also told by the Jewish rabbi, that, although my mother is Gentile, I still belonged to the children of Israel, and that all the promises resting upon them as a nation were also mine, and which no Gentile possessed. On the 15th I addressed the Ladies' Jews' Society here, and received their united effort and support for the success of the Charleston mission. They are much pleased at my arrival here, and they will pray the God of Abraham for my success. I have some very interesting conversations with one of the Jewish rabbies, but they are too numerous and lengthy to be detailed. His idea of Christianity is, that it is sent from God to prepare the way for Judaism; for wherever Christians missionate, there are Jews also to give evidence of their faith, and support the Jewish religion by the example they set forth unto the world. I improve myself in Hebrew with him, and thus we converse almost daily, and the passages we read in the Bible often open the door for controversy. A Mr. — asked me how a child can be the Son of God, or God himself. I asked him in the presence of several others, that should I find a passage in the Old Testament which would declare it unto them, whether they then could believe it. They all answered in the affirmative. I read the 6th and 7th verses of the 9th chapter of Isaiah to them. They were astonished, and before I left one of them gave me no less than three different interpretations, all subversive of each other, and the last, a little more favorable to him, was made by a change of punctuation.

There is some difficulty in my way; many of the Jews that I know are merchants, and when I visit them in their stores, their business often prevents our intercourse and conversation. The last week in April I was again prevented in my visits to the Jews, as the General Synod of the Lutheran Church convened here, and held its sessions during that time. I attended those sessions, and obtained a resolution from that body, that they regard with pleasure the actions and success of our Society, and recommend it to the liberality and prayers of our people.

May God's blessing rest upon our cause, and give us glorious results of our labors, is my prayer, for Christ's sake.

May 31st, 1850.

The past month was one of great enjoyment to me. God in his mercy and goodness was pleased to change the heart of two persons of Jewish descent, for whom many prayers of Christians ascended to the throne of God,—two most dear to my heart has God reclaimed and Christ received into his fold and owned as his lambs, snatched from the powers of darkness. I visited several Jews and families, and distributed tracts. I was also rejoiced, one Sabbath, while preaching in the mariners' chapel, to behold a Jewess there with two of her little daughters. I was introduced to her, and cordially invited to call and see her. I learned from Mr. Y., the pastor of the Sailors' Bethel, that she attends service there regularly, and her children also attend his Sabbath-school. This lady wished me to become acquainted with her sister, and call upon her also. A Mr. —, with whom I travelled last summer, on my journey from home to the South, also pressed me very kindly to call on him at his house.

The rabbi, my teacher, and I have often fine conversations with each other, on the much beloved theme, Christianity among the Jews. Almost every lesson in the Hebrew Bible brings up matter for conversation, and I am convinced it will be a source of instruction and benefit to me; and I hope God may bless my labors to him also. Four times in the week I

recite to him, and frequently are my recitations interrupted by our interesting conversation. May all Christians earnestly ask God, that also in Charleston, as in other places, many of Abraham's blinded children may be led to a knowledge of the truth, and forsake their unmeaning ceremonies to cleave to Him, who alone is able and willing to save them.

Respectfully submitted.

G. D. BERNHEIM, *Missionary.*

### MR. BONHOMME'S JOURNAL.

CHARLESTON, May, 1850.

IN furnishing you with my monthly journal for April, 1850, I would say, from the commencement to the 21st inclusive, my labors were mostly confined on the plantations and among the planters of Georgia and South Carolina, in endeavoring to plead the cause of God's covenant people among different denominations. One Israelite of S., before I left the place, gave me great encouragement of embracing the truth at a future period as it is in Jesus. I had personal interviews with him, and he was much interested in a discourse on the prophecies I delivered in a congregation, and has expressed himself to that effect.

A Jewess in Beaufort, S. C., for several years past had been in the enjoyment of Christianity, but from a variety of circumstances under which she was placed while living in Charleston, came under a dark cloud. I had several interesting conversations with her, and on the Lord's day she attended the church where I preached, and she became newly interested, so that from all I could learn from her she has still her hope in the advocacy of our Lord Jesus Christ. I exhorted her to renew her lively allegiance to Him, so as to secure her soul's salvation.

With her companion I likewise had a long conversation. He told me he had not as yet been convinced; he did not know what time might show in the coming days. I have, as I always do, left suitable tracts in the several families for their edification, praying our heavenly Father to prosper my unworthy efforts through the Beloved. Amen.

### FROM MR. A. BLOCK, MISSIONARY.

ALBANY, June 11th, 1850.

IN compliance with your request, prior to my leaving New-York for this, I write you this note at this early stage of my operations in this place. By the good hand of God upon me, I arrived here safely last Wednesday morning. I am now pretty comfortably settled. The Jews I find upon the whole accessible; they enter also freely and without acrimony into conversation with me about the "one thing needful." Yesterday I went to see three of them in prison (for swindling). I was accompanied by a clergyman, Rev. Mr. R., who complained that he could make no impression upon them. I spent with them above half an hour, and they certainly betrayed great emotion; made now and then some slight objections, of which, by the aid from on high, I disposed to their satisfaction. They requested me to call again. I promised to supply them with tracts and a German Bible. God grant that out of this furnace of affliction they may come forth as gold seven times purified—happy and holy Jews!

## LONDON SOCIETY.

*From the Jewish Intelligence.*

**SCHOOLS AT POSEN.**—The local committee superintending these most useful schools, report that during the month of March the total number of scholars in attendance at them was 484 ; in June, 584 ; in September, 312 ; in December, 426.

**BAPTISM OF THREE ISRAELITES AT BERLIN.**—I have now to report three baptisms which have taken place during this month.

Ephraim Steinmann was first met with by our colporteur, on the road to Leipsic. He turned out to be a young man eager to know the truth as it is in Jesus, and anxious to be received into the Church of Christ. He was duly instructed by me, and also by Mr. Ludewig, and I baptized him with great satisfaction and pleasure on March 10th, and apprenticed him on the following Wednesday to a pious saddler in this neighborhood.

On Sunday, March 24th, I baptized a young Jewess, who has suffered much for Christ's sake.

The third baptism I have to report is that of Abraham Solomon, eighteen years of age. I baptized him on Easter-day. He is a pupil of Dr. A., and late of the seminary of Dr. ——.—*Rev. R. Bellson, April 4.*

**TRIALS OF THE MISSIONARY WORK AT AMSTERDAM.**—During this past month I have had some severe disappointments and trials in my missionary work. One Jew, whom I had under instruction, was fetched away by two of his brothers with main force. The young man, by name B—, was not only convinced of the truth, that Jesus is the Christ, but I have reason to hope that he also feels the need of a Saviour. He is now in the hands of his bigoted relatives. What shepherd can see, without feeling the most poignant grief, any of his lambs in the claws of the wolves? But there is one consolation: our Saviour has said, "No man is able to pluck them out of my Father's hands. I and the Father are one."

Another young Jew, whom I had but a short time under instruction, was fetched away from his lodging, in the family of a proselyte, by the police, accompanied by some of his relatives; he being but twenty years of age, and the laws of this country not allowing minors to choose a religion for themselves.

I have now two Jewesses and one Jew remaining under instruction. May they not only remain convinced of the truth as it is in Christ, but be converted by the almighty grace of Christ Jesus our Lord; for without the covenant work of the Holy Spirit all our labor and all our working would avail nothing. He must breathe life into the soul, if any fruit of a true repentance and a saving faith is to be brought forth.—*Rev. Mr. Pauli, April 4th.*

**INABILITY TO SUPPLY THE DEMAND FOR SCRIPTURES AT DANZIG.**—Altogether, more than three times the number of Bibles were sold on this than on any former journey; and could we have received a sufficient supply from home, it is impossible to say how many more would have found grateful purchasers. In every instance, where an unusual desire was manifested for the Word of God, Jews continued to come until it had become generally known that there were no more Bibles to be had.

This sad and painful want of the Holy Scriptures was occasioned by the Danish blockade, which required all vessels bound for Danzig to discharge their cargoes at Memel; and thus the cases of books, which otherwise would have arrived in time, and enabled us to meet the delightful demand referred to, were not delivered till after our return. The same want was experienced with regard to New Testaments. Fortunately we were provided with a goodly number of parts, especially the Gospels, and a few



copies of the 32mo edition in Hebrew; but after these had been distributed, scarcely any Jew, however desirous to possess that book, would have the 8vo edition, on the ground of its being too large to have about his person.—*Rev. H. Lawrence.*

**APPLICANTS FOR BAPTISM AT CAIRO.**—*Mr. Lauria* writes as follows: "During the past month I have had the privilege, uninterruptedly, to preach the gospel of the Redeemer of the world to many of my still benighted brethren, and have good reason for believing that the seed sown with my feeble hands, through God's blessing, begins to take root downwards in the heart of many an honest Jew, and therefore I trust, ere long, to see it bearing abundant fruit upwards. Besides the several inquirers who already have been some months under regular instruction, and who, I trust, will soon be admitted into the Church of Christ by the sacred rite of baptism, two others have applied for the regular instruction necessary previous to baptism. They call on me very regularly at the appointed hours, when we read the New Testament; and I also expound to them, beginning at Moses and the prophets, the things written concerning Christ."

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#### BRITISH SOCIETY.

**BAPTISM.**—A very interesting service took place on Thursday evening, March —, at Trinity Chapel, Edgeware Road, on the occasion of the baptism of L. Schoenthal, a young man who was led to inquire into the truths of Christianity by Mr. Stern, our missionary at Frankfort. He came to London in pursuit of his business, and since his arrival here, Mr. Newman, another of our missionaries, devoted his attention to him; and believing him to be a fit subject, recommended him for baptism. The Rev. J. F. Cumming, of Hammersmith, administered the ordinance, after which the Rev. R. H. Herschell delivered a very solemn and impressive address. We hope to give further particulars in our next number.—*Jewish Herald.*

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#### THE FREE CHURCH OF SCOTLAND.

**INQUIRERS AT PESTH.**—*Mr. Smith* says the number of inquirers of late has been very considerable. One very promising case is that of a young man, a teacher, whose interest in religious truth was first awakened through the instrumentality of one of our colporteurs. We have a representative of the University in a young medical student of great intelligence, whose intellect, perhaps, is as yet more arrested than his conscience. But it is a blessed thing if the mind is opened to the Word of God on any side. Whether the understanding, or the conscience, or the heart is the first to be unbarred, is comparatively of little moment. If the city is accessible by one gate, the rest can be unbolted from within. Besides others which I shall not at present advert to, perhaps the most striking and hopeful case of all, is that of three Jews—one of whom is a medical man in good practice—who, besides visiting us diligently for conversation and instruction, meet almost daily in their own houses, and spend hours together in the study of the Word of God. We are much encouraged, from time to time, by meeting with individuals whom we have not seen for years, and who, from former contact with us, have attained to a conviction of the truth of Christianity, and a knowledge of its leading doctrines. We usually find them in a very different state from persons in our own country at a similar stage of advancement, but whose minds and consciences have been seared by a long-continued and weekly-renewed rejection of the gospel call. On the contrary, though they are destitute



of spiritual life in its proper acceptation, they do possess a kind of natural life in connection with the truths of the Bible—they feel a deep interest in them, and show great zeal in their propagation. Their natural faith is not merely negative, as it always is when formed in contrast to greater light, but is a living and positive principle. Hence it assumes the aggressive, and propagates itself. These men, whose number is large, are carrying the gospel where we have no access, and where it is listened to from their mouths, though it would be rejected from ours. We bid them God speed! They are unconsciously leavening the mass with Christian ideas, and preparing the way of the kingdom of God.—*Home and Foreign Record.*

## Jewish Intelligence.

*From the Jewish Chronicle.*

**RELIGIOUS EQUALITY.**—A letter from our correspondent at Sydney, dated the 4th Jan. last, contains the pleasing announcement, that the Governor has agreed to a grant of land for a school-house for members of the Jewish faith. The trustees approved of are Messrs. Isaac Levy, Elias Moses, Moses Joseph, and Laurence Spyer. This is cheering news, and places the Jews of New South Wales on a par with other religious denominations.

**PARIS.**—M. Gustave de Rothschild, second son of the banker, has recently been naturalized. He presented himself before the mayor of the twelfth *arrondissement*, where he made the required declaration. His witnesses and godfather were General Changarnier and M. Poissant, an old member of the Chamber of Deputies.

**ROME.**—*State of the various Communities in the Ghetto.*—There are five separate communities of Jews in the Ghetto; the oldest is called (כנסת ההכל) the Synagogue of the Temple, in addition to which there are the “Scuola Siciliana” and the “Scuola Nuova,” all practising the Italian ritual: whilst the “Scuola Castigliana” and “Catalana” follow the Spanish ritual. Thus the Ghetto here contains remnants of Jews from Jerusalem and Sicily, and from two divisions of the kingdom of Spain. There are about fifty Jewish associations (חברות) in the Ghetto, who meet frequently in their separate colleges (בית המדרש) for the study of the holy law.

**MEAT TAX IN VIENNA.**—We regret to learn, that the Jewish Hospital of Vienna (הקרש) is about to receive a severe check, if not a total annihilation, in consequence of the congregation being compelled to abolish the tax on meat of one kreutzer in the pound. This tax was appropriated towards the support of the hospital, a valuable and benevolent institution, inasmuch as it administers comfort and relief to the sick poor, as well as to numerous travellers from all parts of the Continent in the hour of need.

**BENEVOLENCE OF THE IMPERIAL FAMILY OF AUSTRIA TOWARDS THE JEWS IN VIENNA.**—A soirée was given in Vienna a few days ago, in aid of the funds of the Jewish Infant School, which was honored by the presence of the parents of the Emperor; and the Emperor himself headed the list of donations by a gift of one hundred florins. The school, from its commencement, has always been honored by the patronage of the dowager Empress, who frequently pays a visit to the institution, which is held in high estimation by several dignitaries of the Church, and by the Christians in general of Vienna.

*From the Archives Israelites.*

FLORENCE.—M. B. H. Goldschmidt, a Jew, has just been appointed Consul-general at Frankfort-on-the-Maine for the Grand Duchy of Tuscany. M. Carpi, another Jew, has been elected a member of the Municipal Council of the city of Florence. M. le Comte Avigdor, a Jew, of Turin, is a member of the Chamber of Deputies of Piedmont. Remembering that two years since no Jew was admitted to any public office, the above instances of liberality form ample matter of congratulation to the friends of civil and religious liberty.

THE JEWS OF GIBRALTAR.—Letters from Andalusia inform us that the Jews residing in Gibraltar are at present occupied with a petition to be presented to the Queen of Spain, praying for permission to pass through Spain in the course of their commercial travels, it being as yet prohibited to them to live in the "well-beloved" country which was the cradle of their ancestral grandeur and eminence in wealth and learning, and to which they can never direct their eyes without tears of grief and sorrow being called forth by old recollections.

FLORENCE.—There exists here a charitable endowment, founded by a Christian, for the benefit of two poor students. Before the revolution no Jew could become a candidate for the benefits of the endowment; since then, however, the question of admitting Jews has been mooted, and the result was in favor of liberality. It is a remarkable fact, that, among the candidates, the two who carried the prizes were Jews, and are now at Paris prosecuting their studies.

FRANCE.—*Religious Tolerance.*—A touching example of religious tolerance was lately exhibited at Durmenach, in the department of the Upper Rhine. The curate of Durmenach, after the revolution of February, when bands of the peasants had come to plunder and maltreat the Jews, had taken the latter under his protection, and defended them with great courage and energy against the attacks of the mob. The Jews of Durmenach, to manifest their gratitude to the kind curate, presented him with a splendid goblet, bearing the following inscription: "To Monsieur le Curé, from the grateful Jews of Durmenach."

SWITZERLAND.—*Tolerance.*—The Grand Council of the Canton of Berne has recently granted letters of naturalization to Dr. Valentine, a Jew, and an eminent physiologist, born at Breslau. This is the first Jew who has obtained the right of citizenship in the German cantons of Switzerland.

M. G. NUNES, a Jew, and French consul at St. Thomas, has just received the decoration of the Legion of Honor.

DON PACIFICO AND MR. PRITCHARD.—During the long-pending question of the Pritchard affair, none of the journals who opposed his exaggerated claims ever concerned themselves about his religious profession; but since the Pacifico affair led to misunderstanding between England and Greece, the opposition journals attack Mr. Pacifico, chiefly on the ground of his being a Jew!

*From the Univers Israelites.*

MUNICH.—*Emigration of Jews.*—Accounts which have reached us from several provinces of Bavaria, agree that, in consequence of the rejection of the Jewish Emancipation Bill by the Upper Chamber, many Jews are on the point of leaving Bavaria, in order to settle in other German States where all civil and political disabilities are removed. As this resolution, however, can only be carried out by those possessed of pecuniary means, the amount of capital which will be withdrawn from the country is very considerable, and only the poor Jews will remain there.

ROME.—Letters from Paris inform us, that the French soldiers of the Jewish persuasion who took part in the expedition to Rome have requested permission from their respective military chiefs, to memorialize the Pope in favor of their co-religionists in the Ghetto.

NAPLES.—The King of the Two Sicilies has recently conferred on the Baron de Rothschild of Naples, the grand cross of the order of Francis I.

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THE Treasurer of the American Society for Meliorating the Condition of the Jews, gratefully acknowledges the receipt of the following collections and donations to the funds of the Society:—

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